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THE
INWARD
AND
SPIRITUAL
CHRISTIAN
DISTINGUISHED

From the Cutward Nominal and Notional.

AND
A Generation of Men in these our Daies,
parallel'd with the Scribes and Pharisees of those
Daies that Profess, Say and Do not. That Per-
secute others for Religion, but will not stand to
it themselves.

WITH
AN EXHORTATION to People to come to
the Spirit of God, and Truth in their Hearts,
that in it they may Worship the Living God that
made them.

*We know that the Son of God is come, and hath given us an
understanding, that we know Him that is true: and we are
in Him that is true, in His Son Jesus Christ: This is the
true God, and Eternal Life, 1 John 5. 20.*

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Gods Worship is inward and Spiritual
Not in the outward and Cerimonial
Not in Spinklin With Water, Nor
in Eating Bread that your own Hands
and fingers have made, Christ if Living
Came Down from Heaven, Which if a man
Eat thereof He Shall Not Die in Sin
it will Keep the Spirit of God alive
in him. Christ Says he that Will be
my Disciple Let him Deny him Self
take up his Cross Dayly and follow
me, this is an inward Work Not
an outward, He Does not say follow
John, but follow me for I am meek
and Low of Hart and ye shall find
Rest to your Souls. He Was No per-
secuter but was Persecuted by the high
Priests, He tels his Disciples if they
say all manner of evil against you
falsly for my sake Rejoyce and be
Exceeding Glad for so Persecuted
thay the Prophets which Were
before you. God is Not to be Mocked
you must be Directed by the Spirit
of truth Which Leads into all
truth and Reproves the Word
of Sin, you must Look inward
for this Spirit, and Not outward

*The Inward and Spiritual Christian distinguished
from the Outward Nominal and Notional, &c.*

AS I was deeply exercised in my Spirit upon the things of God, and His true spiritual Worship, that place was brought to my remembrance in the 5th of John 40. *Ye will not come to me, that ye might have Life ; it is Christ's Words unto the Jews, which methinks doth much resemble the state and condition of many of the People of this Age in which we live ; who, like the hard-hearted Jews, are unwilling to come unto Christ, yet think themselves Christians, and would be counted such ; but how few do come to wait for His Spirit, that they may be led and guided thereby, and worship God therein ; out of which no other worship is accepted with him. As Christ said to the Woman of Samaria, John 4. when she spake of worship in the Mount, and in Jerusalem, Ye worship ye know not what ; The hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in Truth : for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth. O how plain and undeniable are Christ's words here, if People were not wilfully blind ; but alas, how few do worship God thus, but rather in dead Forms and outward Observations, out of the Power and Spirit of the living God, and in bodily exercise that profiteth*

little. Nay, are there not too many do slight the Spirit, and speak lightly of it ; others limit it, and some are grown so bold and impudent as to scoff thereat, as if no such thing were to be expected in this Age we live in ; and how far are such degenerated from the life and practise of the Holy Men of old, that spake as they were moved by the Holy Ghost, *2 Pet. 1.* and in *Rom. 8.* how expressly there the Apostle saith, *If any man have not the Spirit of Christ, he is none of His : and the Spirit helpeth our infirmities with groanings that cannot be uttered.* — And let us but search the Scriptures and we shall find how strict the Scribes and Pharisees were about outward things, and outward worship ; Christ's greatest enemies while he was in the body, and how often were they ready to Judge him herein, notwithstanding those many great and wonderful Miracles he did : in opening the eyes of the Blind, and curing other Diseases and infirmities on the Sabbath Day, yet, say the Pharisees, *This man is not of God, because he keepeth not the Sabbath ;* and how strict were they in paying Tythe of Mint, Annis and Cummin ; and yet omitted the weighty matters of the Law, as Judgment, Mercy and Faith, and made clean the outside of the Cup and Platter, while within full of Extortion and Excess. How many woes doth Christ pronounce against them ; read *Matth. 23.* And in that Day and Age how did the Lord raise up a poor despised People to bear witness to his Truth, of whom the Pharisees say, *Have any of the Rulers believed in him ;* but a People that know not the Law are cursed. And what great Persecutions, Imprisonments, and cruel Sufferings did they undergo for their Testimony ; as Christ himself had foretold them saying, *They shall put you out of the Syn-*

Synagogue, yea, the time cometh, that he that killeth you, will think he doth Gods Service ; and how was this fulfilled after in his faithful Followers ; read the Acts at large ; and these were they in that Age did often meet together to wait upon and worship God in Spirit and in Truth, and were separated from the World ; the Worship Ministry and Temple, and did bear a faithful Testimony against them. For which Testimony Stephen was stoned to death, who testified saying, God dwells not in Temples made with Hands, neither is worshipped with mens Hands. And after his Death most of Christs Apostles suffered Martyrdom, for their Testimony sealing it with their blood. According to Christs Example who was gone before them. And after the Apostles time how valiant and noble were the antient and Primitive Christians ; and what great Sufferings and cruel Deaths were they put to by the Heathen ; in the first three hundred years after Christ, for their confession to His Name. And since that time for many years by the Papists and others for their Testimony ; altogether out of Christs Spirit and Doctrine, who came not to destroy mens lives but to save them. And as it hath been in former Ages, so also in the Age of which we live. — Wherein God in his infinite Love and rich Mercy, hath raised up a People to bear a faithful Testimony for him against the Spirit of the World, the Forms, Fashions and Customs thereof, their Worship, Ministry and Maintenance by Tythes. And what imprisoning of Bodies and spoiling of Goods hath been these divers years, and that for no other cause but peaceably Meeting together, to wait upon and worship God in Spirit and in Truth. And bearing a faithful Testimony for him, as he hath perswaded our hearts accord-
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ing to the Antient, Christian, Primitive practice, both in Christ's time, and in the Apostles time, and since the Apostles time, until this Age, and in this Age in which we live ; and if for this good cause we suffer, we have no reason to be discouraged, in that we suffer for righteousness sake. And sure the Lord will take our part, and plead our innocent case with all our Adversaries. And of late time, how much hath been about Conformity to the Publick Worship, and such as could not Conform for Conscience sake ; how liable are they to be made a prey of by wicked and ungodly Informers, and such as regard no Religion at all, but self ends and worldly interests ; and such do Conform tho in Hypocrisie, how do they escape. And tho we eat the bread of Adversity, and drink the water of Affliction, yet the Lord our God, by his holy Spirit and Grace is become our Teacher, and upon him do we wait, and in him only do we put our Trust, for he hath been our helper and deliverer in our greatest need.

And praises to the Lord that hath appeared in the Assemblies of His People to their great Joy and Peace, comfort and refreshment inwardly and spiritually, and how hath the Lord hereby engaged a little Remnant to follow him whithersoever he goes, through good report and bad ; and we cannot confess him before men, and such will He confess before His Father which *but* is in Heaven, blessed be his Name for evermore.

And now all People come try and examine yourselves, if ye be yet separated from the World, their vain Fashions, Customs and worships thereof, and so come to wait for the Spirit, and worship God in the Spirit and in the Truth. Come to the Grace that ye may be taught thereby, which *teacheth to deny ungodliness*

ness and worldly lusts, and to live righteously, soberly, and godly in this present world. And so the Law written in the heart, the New Covenant, and serve and worship God in the newness of the Spirit, and not in the oldness of the Letter, for the Letter killeth, but the Spirit giveth Life. — And now all you Professors which have made so great a profession of God and Christ, Duties and Ordinances, come ye unto Christ the ordained of God for Life and Salvation, and joyn unto him with your whole hearts, and deny your selves, and take up his Cross and follow him, without which none can be his Disciple; but how is your Zeal and tenderness of conscience decayed in many of you, who once seemed strict and zealous in your way, and constant in meeting together, to worship and serve God according to your belief; but now how cold and conformable are you grown, having forsaken the Assembling your selves together, and now observe and practise what once you seemed to bear a Testimony against, using shifts, evasions, and excuses therefore, which will be a covering too narrow in the day of the Lord. And how also have several of the Teachers and Leaders of the People, some conformed, and others gone and left their Flocks upon the very report of Persecution, before they suffered either Imprisonment or spoiling of Goods; and thus they have dishonoured themselves, and discovered great Hypocrisie and dissimulation in their Profession. And may it not be rightly said of such Teachers and People as the Prophet said of one, like People, like Priest; *But I will punish them for their waies, and reward them their doings, saith the Lord.* And thus they have fled from the Cross they should have taken up, and must be taken up before they be Christ's Disciples,

Disciples, and readily and truly worship God in Spirit and in Truth.

And blessed be the God of Heaven that hath raised up a seed in our day, that cannot bow nor bend to any thing, but to the Name of *Jesus* only, to which let every knee bow, and every tongue confess, who is the Rock of Ages, and the Foundation of all the Generations of the righteous in all Ages: To whom with God the Father be Glory and Honour, both now and for evermore. *Amen.*

Given forth in the fear and dread of the Lord, and in the travail of Spirit for the sake of such and in love to their Souls, as may have any true desires after God and His Truth.

*From one who hath
Love and good will
to all men,*

From Billehead in Camberland, (83.)

Thomas Laythes.

T H E E N D.

